



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

**Paul's Doctrine of the Old Testament.\***—It is worth while to turn away from the various current theories concerning the Old Testament to Paul's view of it as seen in 2 Tim. 3:15-17. That the phrase "sacred scriptures" are the Old Testament writings is, whether the article be regarded as genuine or not, undoubted. And whether the phrase "all scripture" means "the whole of," or "every part of" scripture, is practically unessential as is also whether "theopneustic" is a predicate or attributive adjective. The meaning is the same either way. The essential fact is that Paul makes two assertions concerning the Old Testament Scriptures. 1. They are theopneustic. This means "breathed by God," either "made by God's breath," spoken by him, or, what is much to be preferred, "breathed into by God," filled with, redolent of, God. Paul then teaches that the Old Testament is in all its parts a divine message. 2. They are "profitable." Remember that this was spoken to a Christian man of high attainments. Paul here teaches the complete divinity and ceaseless usefulness of the Old Testament Scriptures. There is no part of them not filled with God; there can come no time when any part of them shall lose value as an aid to holy living. Note some needful adjustments of our modern thinking to this apostolic testimony. (a) Theories as to the origin of these scriptures must not conflict with Paul's view that they are everywhere divine. Let us prosecute the higher criticism but beware of theories that require for their support the assumption of fraud, mistakes, inconsistencies in the origin of Old Testament books. (b) Theories of the development of doctrine must not conflict with the Pauline statement that every word of this Old Testament is a word of God. While we may find progress, let us not find false and unworthy conceptions in some writings—grant incompleteness but not falsity; undeveloped morality, not immorality. (c) Theories of interpretation must square with Paul's view of the profitableness of the whole Old Testament. We will not limit the scripture in its meaning to what the latest theory of historical development will allow to have been currently believed by the contemporaries of its several writers. This Word has a "springing" sense, rising with the progress of knowledge. It is good science to see in the Old Testament all that God has placed in it and to draw out of it all that the full glory of the New Testament revelation brings into relief in its words. (d) Theories as to the proper use of this Scripture must be adjusted to this doctrine of its permanent value for the edification of the Christian. Not indiscriminate use of proof texts is encouraged, but unhesitating employment of plain statements of doctrine or duty. (e) Following Paul's teaching we shall avoid the danger of worshiping the letter while we give Scripture its due honor. He adds that the Word is profitable "through faith." Faith, not the Scriptures, is the real dynamic of the Christian life.

A masterly presentation of a subject of vital importance to every thoughtful student of the Old Testament. The distinctions drawn and points made are of the utmost value. No more profitable exercise could be engaged in by any minister or teacher than the careful study of the positions of this article, in connection with an equally valuable paper by Prof. McCurdy entitled "Proportion and Method in Old Testament Study," recently published in this Journal (OLD TESTAMENT STUDENT, vol. viii), which considers the subject from a somewhat different point of view.

**The Creative Laws and the Scripture Revelation.†**—It is proposed to examine the general teaching of Scripture concerning the world in the light of six laws of science. 1. The law of *progress*, from lower to higher. Science declares that this law holds good in creation and history. Has it become inoperative with

\* By Rev. Professor B. B. Warfield, D.D., in *The Presbyterian Quarterly*, July, 1889, pp. 389-406.

† By the Rev. S. H. Kellogg, D.D., in *The Bibliotheca Sacra*, July, 1889, pp. 393-424.